THE PACIFIC

A religious and family paper

Pacific Theo Sem Reading Room

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THE FATHER'S HOUSE.

The Father's house has many rooms,
And each is fair;
And some are reached through gathered gloom,
By silent stair;
But he keeps house and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore, why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt
And enter—none will cast thee out!

—MARIANNE FARNINGHAM.

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JACOB'S LADDER.

Did you ever examine your angels? Don't you remember how you used to sit in the kitchen door, or around the stove, and look at the sun setting, or hear the crickets chirp, or the clock tick, until by those natural influences your senses were charmed, and your imagination took wing? Did you never sit and sing "Roslyn Castle" until you cried, or "Home, Sweet Home" until your heart melted? Did you never, in those hours, think of what you would be and do? Did you never build your your house, in those hours, think of what you would be and do? Did you never build your house, or lead in your eompanion? Oh, what angels you saw in those early days! What are the angels now? Look along your ladder of life—along your life plans. Is it devoutness? Is it conscience, pure and sensitive? Is it faith? Is it holy hope? Is it true generosity and disinterested love that you see ascending and decending, to the exclusion of all other inspirations, along the ways of your life? Is it not, rather, haggard pride? Is it not smirking vanity? Is it not dripping lust? Are they not angels of Moloch, and Baal, and Mamman? Are not those angels ministrant which you knew in your childhood all gone? And when you look upon your life, are there not in their places these passions that are playing up and down the ways of life? Are not these your angels?—Henry Ward Beecher.

LEND A HAND.

Lend a hand to the souls in the shadow.

Lend a hand to the student at school.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the young people whose homes are cold and repelling.

"MIKASA."

Deep in our souls are graven,
Her valor and her name;
Dark sky cannot becloud it,
Dark wave cannot enshroud it,
The greatness of her fame!

The glory of her banner,
The glory of her dead,
Shall shine in rainbow splendor
On teardrops warm and tender,
Which human hearts have shed;
And God who led the nation
Still keepeth watch o'erhead!

—Local Japanese Paper.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 2, 1905

RICH THROUGH GIVING.

"For the soul grows rich in giving,
All its wealth is living gain,
Seeds that mildew in the garner,
Scattered, fill with gold the plain."

Westminster Chapel, London, where Dr. Campbell Morgan is pastor, has decided to give one tenth of its income to foreign missions. Dr. Morgan plans to give a foreign missionary sermon once a month. Never before was there such an opportunity for the proclamation of the gospel in foreign lands as opens up now to the Christian churches. Will the people everywhere show that they have come to the kingdom for such a time as this ?

It has been said by some who object to the exclusion of Unitarians from the Inter-Church Conference on Federation, which is to be held soon in New York, that the world owes much to Channing, and that for this reason it is unchristian not to invite Unitarians to the conference. But present day Unitarianism is quite different from that of Channing. Channing believed in the Bible as the average Unitarian of to-day does not believe in it. Among his words are these: "Whatever doctrines seem to us to be taught in the Scriptures, we receive without reserve or exception." He believed that "Jesus had his separate being before all worlds." In his last public address, he said: "The doctrine of the 'Word made flesh' shows us God uniting himself most intimately with our nature, manifesting himself in a human form for the very end of making us partakers of his own perfection." And one of his latest public utterances was the following invocation: "Come Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man and earth to heaven !" Concern-the atonement, his belief was that it had "a vital and unparalleled relation to the forgivness of sins." In one of his sermons are found the following words: "Many of us think that the Scriptures ascribe the remission of sins to Christ's death with an emphasis so peculiar that we ought to consider this event as having a special influence in removing punishment, though the Scriptures may not reveal the way in which it contributes to this end." Much more could be given showing that the Unitarianism of Channing is not the Unitarianism of to-day. Yes, the world owes much to Channing, but it does not owe enough to make it necessary for the evangelical churches to defeat themselves in a work they wish to accomplish, by inviting religious bodies which can cooperate only in a limited manner.

Baptist papers state that the Rev. Dr. Gladden's statement that Baptist statistics show a decline in giving since their missionary boards made an alliance with Mr. Rockefeller is not correct. The New York Evening Post made recently the statement that Mr. Rockefeller's gifts had killed the spirit of self-help among Baptists. A leading Baptist paper, The Examiner, says: "Just the opposite is the fact. In the past few years Baptists have raised from $4,000,000 to $5,000,000 for education alone, and it is strictly within the range of truth to say that they would not have raised one-quarter of this amount but for the inspiration that came from the conditional gifts of Mr. Rockefeller. In the case of some of our colleges they were stimulated to raise twice and even three times the amount of his pledge." The statistics show that Baptist benevolence in 1885, when there was a membership of 2,507,753, amounted to $6,579,872; in 1895, when the membership was 3,637,421, the benevolences were $11,672,691; in 1900, when the membership was 4,181,686, they were $12,348,527; in 1905 the membership was 4,600,799, and the benevolences amounted to $16,823,588. Thus, with a 2,000,000 increase in membership there was an increase of $10,000,000 in benevolences. Wondering just what Dr. Gladden's statement was, we have referred to his address, a copy of which we have in pamphlet form, and have found these words: "The Baptist churches, according to Dr. Josiah Strong, are giving forty per cent less now than ten years ago, even counting the much heralded donations of their largest giver. Wise men in that church attribute that shrinkage to these big gifts." Dr. Gladden's words just preceeding these were: "The gifts of the Congregational churches to missions are less now than they were ten years ago. although their numbers have considerably increased and their wealth has nearly doubled. I think that one main cause of this is an increasing tendency to turn to the big givers." All of these words were in connection with the expressed belief of Dr. Gladden that it is not wise for churches to solicit the gifts of multimillionaires, even when there is no moral question

raised, on the ground that "the exploiting of big donations lessens the interest of the multitude of small givers on whom the work must mainly rest." From what has been quoted herein, it is evident that the mistake as to the Baptist donations, if mistake there be, rests in origin with Dr. Strong, who published not long ago some such statistics. But it is difficult to tell whether Dr. Gladden referred to Baptist donations in general or merely to those for missions.

The Pacific Coast in Brief.

"The Pacific Issue" is the name of the Anti-Saloon League paper for California, Oregon and Washington. It is published monthly and is edited by the League superintendents in the three states.

The Y. M. C. A. at Spokane hopes to begin work ere long on a handsome five-story building. Nearly an hundred thousand dollars have been subscribed. Recently Jacob Riis wrote to Secretary Sutherland: "From across the continent there comes word to my far Eastern home that you have all but made sure that a worthy house will be built for your Young Men's Christian Association. That is good news; for to be worthy of Spokane, it must be as good and as well equipped a building as can be found in the land and that means full warrant that the to-morrow of your city will come up to the promise of to-day. You have done wonders in the sight of us all; but do not forget that in the very resistless energy that has built your modern town lies the seed of disaster if it be transmitted to your children at the cost of the moral, the aesthetic, the altruistic that preserves the balance. That is the penalty of all phenomenal commercial success and it has been paid in all days when men forgot. Against it the strong barrier and the best insurance is the spirit that gathers the men of to-morrow upon the plain of a common Christian and neighborly fellowship and gives them the social opportunities which the office and the shop deny them, and the fellow with the hardest row to have an even chance with his more fortunate neighbor. This also is ideal democracy: It has set a stamp on our stirring Western cities that will tell for good citizenship in the day that is coming. I know of no greater force for good in our national life. So let there be no buts in your program for long. They do not belong in Spokane anyway. Let every man—indeed and every woman, for to whom comes nearer the answer to the question what is to become of our boys, than to the mother?—put their shoulders to the wheel and with a long pull, and a strong pull and a pull altogether, land this great work where it belongs; at the lead of all the cities of the Northwest. Then only has Spokane come to her rights, and then she will be safe." Although these lines were written by Mr. Riis especially for Spokane, there is in them that which is applicable everywhere on the coast. In the midst of the great commercial success of recent years men need to be reminded frequently of those things in which safety lies lest they forget.

The Southern Methodist Church has grown considerably in Oregon, Washington and Montana during recent years. The three Conferences report 5,000 members in the states named. A Portland pastor makes an appeal in the St. Louis Christian Advocate to the members of the Southern Church elsewhere, in which he does not give a very rosy color to religious interests in the Northwest. We quote him as follows: "This is one of the richest parts of the United States. The natural resources of the great Northwest cannot be understood by one who has not traveled through it. Great cities are springing up all over this land. Butte, Spokane, Seattle and Portland are great centers; the smallest of these places has over 75,000, and the largest 160,000. Portland, the natural center, is a larger city than can be found in any of the Southern States, with perhaps two exceptions. This is the greatest lumber manufacturing district in the world; the largest saw mill in the world is in the city limits of Portland. More wheat was shipped from Portland last year than from any port in the world. The largest smelters of the world are in Butte, Mont., also the richest gold mine, almost wholly within the city limits. Many will say, with all this wealth, they should have many splendidly equipped churches, but this is not true, the people have neglected all moral obligations and gone with their whole strength after wealth. There are less than 10 per cent of the people even nominal Christians. They do not want or care for the church. This land is as truly mission territory as Japan or China, or even the islands of the sea, for a careful study of figures reveals the startling fact that there is a larger per cent of the South Sea Islanders who are Christians than there is in the above named territory." These words though somewhat extravagant, perhaps, apply to many Pacific coast localities. Too many who have come here in recent years have been far too interested in making money. Even professing Christians in large numbers have not sought first the kingdom of God and its righteousness but the lower and perishing things. Not long ago a leading citizen of Billings, Montana, said: "The time has come when the people of Billings should give their attention to something higher than the mere accumulation of money." It was at that time that he gave $5,000 to the Y. M. C. A. at that place and influenced two other persons to give an equal amount each. What is needed everywhere is for people to conclude that the time is always here for attention to something higher than the mere accumulation of money, and to act accordingly.

Professor Zeublin, of the chair of sociology in the University of Chicago, indulged in some very plain utterances a few days ago in Portland concerning Pacific coast railroads. Among other things he said: "Considering the importance of the cities and the surrounding country I think the transportation facilities existing between Portland and San Francisco are the poorest I have ever come in contact with, and in my lecture tours I travel thousands of miles every year. The trains run unpardonably slow and are no better than you would have reason to expect from some little jerk-water line." Continuing, he said concerning the Northwest: "It is nearly as bad all over the Northwest. In Seattle the afternoon train was delayed three hours by waiting for the arrival of a train from the East. Think of such service between two growing and bustling cities such as Portland and Seattle are. It is absurd." Professor Zeublin remarked also that he noticed that the local traffic was given very poorly equipped trains in comparison with the through traffic which was evidently better provided for because of competition. "The railroads," he said, "have the people of the country bluffed and are doing with them as they like." Mentioning some things which are really demanded, he said: "At the very least you should

have a double track from Canada to California." Concerning President Hill, of the Great Northern and Northern Pacific, he said: "James J. Hill is generally thought to be a benefactor, but instead he is a beneficiary of the Northwest. He did not make the Northwest, but instead the Northwest made him. He is a shrewd and able railroad man, and has foresight and judgment enough to gauge the future and possibilities of a country. Hill is looking out for Hill, and I do not believe he cares any more for the people than do some of the other railroad magnates." Professor Zeublin's criticisms are too severe, doubtless. But we think that even the railway companies themselves would feel constrained to admit after due consideration that the accommodations are not in many instances what they should be. Ere long, however, much of the trouble will be remedied. The new roads which will in two years more be in operation on different parts of the coast will give a competition that will make it necessary for all to be kept in first-class condition. We understand that the difficulty in making better time on the Southern Pacific between San Francisco and Portland rests with the road-bed, and that a large outlay will have to be made before trains can be run over it at rapid speed with safety. The competition which is soon to be will force this outlay.

A LATTER DAY MESSAGE.

The Los Angeles Fellowship, in which Mr. B. Fay Mills is leader and minister, publishes a monthly magazine called "Fellowship." We are in receipt of the October number. In it Mr. Mills has a message which is entitled "Religion Without Superstition." He states that this topic was suggested to him by words of the great sage Marcus Aurelius, who wrote concerning himself—the Emperor Antonius:

"Remember the constancy of the Emperor Antoninus in every act which was conformable to reason, and his evenness in all things, and his piety, and the serenity of his countenance, and his sweetness, and his disregard of empty fame, and his efforts to understand things; and how he would never let anything pass without having first most carefully examined it and clearly understood it; and how he bore with those who blamed him unjustly without blaming them in return; how he did nothing in a hurry; and how he listened not to calumnies, and how exact an examiner of manners and actions he was, and not given to reproach people, nor timid, nor suspicious, nor a sophist; and with how little he was satisfied, such as lodging, bed, dress, food and servants; and how laborious and patient ; and his firmness and uniformity of his friendships; and how he tolerated freedom of speech in those who opposed his opinions; and the pleasure that he had when any man showed him anything better; and how religious he was without superstition."

In his message Mr. Mills says: "I am not like Marcus Aurelius. I am not constant in every act conformable to reason. I am not even in all things, I am not good nor always serene and sweet and regardless of empty fame. I have not always borne with those who blamed me, without blaming them in return. I have not always refused to listen to calumnies; I have sometimes reproached people and sometimes I have been fearful. I have done those things which I ought not to have done and left undone those things which I ought to have done. Alas! Alas! Can I never be 'religious without superstition.' But, while I must honestly say 'Not as though I had already attained either were already perfect,' I must also say 'I press forward that I may seize upon that for which I have been seized upon.' For I have been seized upon by the same Great Spirit that was in Christ and I cannot and I will not rest until I rest in the consciousness of God. I have heard the Soundless Music of the Spheres, I have seen the Invisible Glory, I have tasted the Divine Elixir, I have inhaled the fragrance of the gardens of the Gods, I have felt the touch of the Everlasting Hand. Henceforth for me there shall be no more voluntary attempt to be satisfied in the ministry of the senses and I mean to give myself the life of the soul."

Mention is made then of the assembly at Venice this summer, on the sea-shore near Los Angeles. "Probably the most intellectual convocation ever assembled on the shores of our matchless sea," says Mr. Mills. "We have heard what the thinkers are thinking and the world is doing and the sayers are saying; treasure-houses of the ages have been unlocked and wise men of the Orient and Occident have brought forth jewels old and new."

However, he continues: "But more than one of us has returned, like the weary, home-sick child, crying, 'I want my mother.' I welcome science and philosophy; I thrill to the words of poets and prophets; I listen with joy to the messages of the Bibles and the Vedas; I love the Christ; but I want that which the Christ and Krishna said they possessed. 'My heart and my flesh crieth out for the living God. When shall I come and appear before God.'" And then the concluding words are: "For myself, for every member of the Fellowship, for all human brothers I pray that we may know God, 'whom to know aright is life and peace.' And no word more beautiful, no higher, greater, completer word could be written as your epitaph or mine, if only it might truly be written: 'How religious he was without superstition.'"

All of this is beautiful and touching. The aspiration is a noble one. It is as Augustine said long ago: "We are created for thee, O God, and our hearts are restless till they rest in thee." But, that Mr. Mills has found, or is going to find peace, in the way he is walking we do not believe. In all his noblest utterances there are manifest the yearnings of a heart unsatisfied. One cannot rest in God until he rests in him through the One who has said: "Come unto me all ye who labor and are heavy laden and I will give you rest." Christ's word, "Come," it has been said truly is the sweetest word ever uttered. The Bible is other and more than the Vedas; Christ is other and more than Krishna. Long ago he was pointed out on the shores of the sea of Galilee as "the Lamb of God, that taketh away the sin of the world." And it is as such that the passing centuries are crowning him.

Mills College has been awarded a gold medal by the officials of the Lewis and Clark Exposition at Portland, Oregon, for the excellence of its educational exhibit, consisting of specimens of the work done in the various departments of the institution. The exhibit is to form a part of the state educational exhibit at Berkeley in connection with the meetings of the State Teachers' Association next winter. The students at the College are rejoicing in the numerous improvements recently made in tennis courts and other facilities for recreation. The new Carnegie Library building is rapidly assuming shapely proportions under the hands of a large force of workmen.

The Religious World.

Ian Maclaren says that if he were beginning again as a preacher he would preach shorter sermons and would try to preach more comfortingly.

It has been said of the religious newspapers that they give the Christian what every physician, lawyer, and tradesman wants to know—what the leaders in his line are thinking and doing.

In a recent sermon the Rev. J. H. Jowett, one of London's noted preachers, said that if the work is to be accomplished in foreign lands that ought to be accomplished it will be necessary to send out some of our best men as missionaries, and especially those who are intellectually equipped.

Unprecedented in the history of Sheffield, England, has been the attendance at the evangelistic meetings conducted by Dr. Torrey and Mr. Alexander. A hall which seats 2,200 has been filled at an early hour each afternoon and overflow meetings have been held. In the evenings hundreds have been turned away from a hall which seats 5,000.

At one of the Torrey-Alexander meetings at Sheffield, England, recently, was a man who had walked twenty miles in order to attend the services. He is in his 70th year. Twenty years ago he gave up the use of tobacco through the influence of a temperance lecturer. Since that time the man has saved his tobacco money, has invested it, and through it has now in his old age three houses which give him a comfortable income.

The Foochow Messenger tells of three little Chinese and their "grace before meals." One little girl hearing that this was a Christian custom resolved to adopt it. She invited her little brother and a cousin to join with her and, after considerable deliberation, they decided on the following words: "Glory to God in the highest! Peace on earth! Good will to men!" The words appeal to them as just the thing for "grace before meals," and have done good service for some time.

Several years ago Governor William Bross of Illinois, made provision in his will for a prize to be given once in ten years for the best treatise on some religious subject. The first prize has been awarded to Professor Orr of the College of the United Free Church of Scotland, at Glasgow. It amounts to $6,000. The lectures next year at Lake Forest College, on the Bross foundation will be given by Professor Orr. His coming to this country again will be welcomed, and undoubtedly effort will be made to secure him for lectures elsewhere. We wish it were possible to have him on the Pacific Coast.

An English minister who met the late George MacDonald at different times at the home of relatives in Liverpool, writes: "He preached several times for me, and I recollect the great and pleasing surprise created on the first occasion by his sermon, for the rumor was abroad that he was sadly unorthodox. He gave us one of the most orthodox evangelical discourses to which I ever listened, and at the close men came to me with tears in their voice, saying, 'We have wronged this man; we have misjudged him; he is a teacher sent from God. So he was. Soon after one of his visits to Richmond I went to a well-known health resort in the Highlands. Some ladies of a godly sort said to me, 'Is it true Dr. MacDonald has been preaching for you? Is he not very heterodox?' I told them I had not found him so; that he had more than any other man revealed the Father heart of God to me, and then, without naming the author, I read passages from 'Robert Falconer,' and especially the story of the conversion of the shoemaker. Again and again they interrupted me, to enquire who was the writer of such true words, such beautiful things, such gospel sentiments, and when at length I closed the book and said 'The author is Dr. George MacDonald,' the silence that followed was most eloquent. One of God's precious gifts to our generation has been George MacDonald."

The appointment to the faculty of Yale University of a person whose work will be that of lecturing on foreign missions is a move in the right direction. The Rev. Harlan P. Beach is the appointee. The Boston Transcript says: "Other institutions and Yale itself have long had occasional lectures on missions, but Dr. Beach is now given full professorial standing with the idea that he shall spend at least one year in every three on missionary ground in order to make his classroom work on his return more vital and interesting. He is perhaps the best man in the country that could have been selected for this position. A graduate of Yale he was, for many years, a missionary for the American Board in China, and for the last ten years he has been closely associated with John R. Mott in the development and guidance of that remarkable uprising known as the Student Volunteer Movement. Dr. Beach is its educational secretary, and as such has put out during the last decade a number of important missionary volumes, chief among which is the 'Geography and Atlas of Foreign Missions,' a monumental work. He is one of the leading spirits at the Silver Bay Summer Conferences, and in point of generality and overflowing good will he resembles his brother, David N. Beach, for so many years a popular pastor in Cambridge and now president of Bangor Seminary. Dr. Harlan Beach's scholarly abilities are indicated by the fact that he is a member of the American Geographical Society and the American Oriental Society. He will find at Yale a soil prepared for his labors, as already the Yale interest in foreign missions has materialized itself in a special educational mission to China in which prominent alumni and undergraduates are alike deeply interested."

Busy World Notes.

W. E. Curtis, the well-known traveler and newspaper correspondent, says that General Lew Wallace's descriptions of Antioch, given in "Ben Hur," are the most scholarly and accurate ever written, although Wallace had never seen the city.

St. Nicholas announces the early publication of an article concerning "The President and the Boys," written by Maurice Egan. President Roosevelt has always manifested much interest in American boys and their doings. This article will tell of the visit that one made to him and of the cordial reception and treatment received.

The state of Missouri is likely to have some good Syrian-American citizens, if it does not have them already. There is in St. Louis a club composed of people who have come from Syria which has as its object

to study the history of the United States and the state of Missouri, and also to study and discuss the principles of political economy and the duties of American citizenship. Some foreigners hold over our heads clubs quite different from that.

Mrs. Lillian M. Stevens, the president of the National W. C. T. U., in her address at the convention in Los Angeles last week, complimented the Hon. Jefferson Myers, of Oregon, as follows: "When the arrangements were being made for the dedication of the Oregon State building at the Lewis and Clark Exposition it was proposed to have a sideboard supplied with alcoholic drinks to offer guests on special occasions, but this proposition was quickly and rapidly settled when the president of the Oregon commission, Hon. Jefferson Myers, announced that he could in no way be a party to such an arrangement. We have heard much of the charming, generous hospitality extended to guests of the Oregon building, and the delightful, courteous treatment given to all by the State Commissioner, and recalling our meeting with him on the fair grounds before the Exposition was opened we can easily understand this, as well as the interest he manifested in the W. C. T. U. exhibit."

In her address at the National Convention of the W. C. T. U. in Los Angeles, Mrs. Stevens, the president, took a firm position against the dispensary liquor system in South Carolina, saying, among other things, that while the population of the state had increased eight per cent, the sale of liquor has increased forty-one per cent, and that the criminal cases are double what they were under the former license law. Comparing the Gothenburg system as it is in Gothenburg, with the systems in London and Liverpool, Mrs. Stevens said: "There are six times as many arrests for drunkenness in Gothenburg, in proportion to the population, as in London or Liverpool." Contrasting prohibition and license she said: "Some will contend that there is more drinking under prohibition than under license, notwithstanding the figures to the contrary. There is a larger stock of liquor in any one of Boston's licensed saloons than can be found in all of the bootlegs, pockets, canes, kitchens, back alleys and all other places in Portland, Me., where it possibly may be sold. If prohibition did really increase the consumption of alcohol and liquor selling, every liquor manufacturer and liquor seller would be shouting for prohibition, instead of using time and money at every point to defeat prohibition. It is said by some that prohibition leads to deceit and hypocrisy. This may, with equal force, be said of all laws directed against evil. The house-breaker is not always frank and open in his proceedings, neither is the murderer nor the thief."

The opinion that the Salvation Army has reached its high-water mark is expressed now and then of late. The St. Louis Christian Advocate says: "It is claimed that there are no means within the organization for a frank discussion of its needs and defects, that its 14,000 officers are under the control of a small circle of officials at headquarters and that any one of the entire number may be censured or dismissed without recourse, appeal, or even a hearing, that resignations are so frequent as to indicate grave dissatisfaction, that men who have spent many years in the service are summarily relegated to the retired list without means of support and that there is absolutely no share in the government granted to the body of members. The essence of all these charges is found in the fact that the constitution and government of the Salvation Army is autocratic, one might almost say despotic. Whether such a government is in consonance with the spirit of Christianity is a question easily raised, but not so easily answered. To what extent the criticism proceeds from dissatisfied members of the organization is difficult to determine, and there may therefore be personal phases of the question which might materially alter its general aspect." But despite all that may be said against it, the Salvation Army has done and is still doing a grand work. We believe that it will adapt itself to changing conditions and go on a long time as a great power for good all over the world. With the passing on into the other life of its great and good leader, General Booth, there will come changes which will remove some of the objections made against it now. The man who inaugurated so grand a work and carried it on to such successes as it has attained can be allowed while he lives to be somewhat of a dictator, especially so when he has the spirit which General Booth has.

A BENEFICENT WORK.

The People's Place is a social center and non-sectarian institutional church and is located at 712 Greenwich Street, in the North Beach district of San Francisco. It was established by Rev. Henry A. Fisk and Mrs. Fisk in 1898. Others have been associated with them from time to time, and an excellent work has been done in that part of the city. Recently this institution was incorporated in order that it might be brought into that condition in which it could do a better and larger work. The incorporators are: Charles R. Bishop, Charles H. Bentley, H. S. Stedman, J. T. White, R. H. E. Espey, Charles H. Fish, F. P. Cole, L. W. McLaughlin, Thos. Richardson, John H. Stevens, Robert Whittaker, Edward F. Adams.

These gentlemen widely known hereabouts, have prepared a statement concerning the work in which they say: "This statement is prepared and signed by the twelve incorporators, who have hitherto had no direct connection with the work of The People's Place. Having observed the work, most of us for a considerable time, we express our judgment that it has been wisely planned and is faithfully and effectively prosecuted, and therefore well worthy of the support of the public. It is in consequence of this conviction that we have accepted the responsibility of incorporators."

Concerning the people in the settlement district and the work that has been done by Mr. and Mrs. Fisk it is said: "The people in whose midst the settlement has been located, are by no means people of the slums. On the contrary, they are for the most part honest, hard-working people, mostly foreign, largely Italian, As in all such districts, there is a great deal of real poverty and distress, and a good many crowded tenements. It has had no social centers except the saloons, of which there are a very large number, and no religious center, except Presentation Convent and school, which are doing useful work, and two or three small churches on the edge of the district. The children are the children of the street. Mr. and Mrs. Fisk began their work among this people because they thought with others that it was a field which ought to be occupied. They have given to these people seven years of their lives, receiving no pecuniary compensation ex-

cept their living, but on the contrary, expending what they had."

From time to time people have become interested in this good work and have helped in various ways. Property worth several thousand dollars has been acquired, and not a little has been given each year for current expenses.

The Pacific has pleasure in commending this work to its readers. Good books, magazines, fruit and flowers, second-hand clothing and money are always welcome.

The Bystander.

It has been a long time since the Bystander appeared in The Pacific. He has been called back to its colums by several letters from readers who make him believe that the Bystander is missed. One of these letters comes from a dear old friend in Southern California, who is nearing the end. God bless him ! The Bystander has been visiting some of the Eastern cities, New York, Philadelphia, Washington, and has indulged himself in the pleasure of sitting in the pew on Sunday listening to other men talk and during the week being a big boy again, in the country of his boyhood. In one of his books, Ibsen describes the return of a man to his old home. He turns back into the dear days of childhood, sits on a rocking-horse by his mother, and rides after the soldiers. It is a unique picture Ibsen draws, but perfectly true to life. The Bystander has rejoiced in the autumn leaves, pencilled with gorgeous colors and he has found some of the old chestnut trees he knew years ago, and the burrs were open and the nuts brown and ripe. It is a glorious thing to be a boy again.

The East is industriously prosperous, politically corrupt and financially uncertain. This man Lawson, who has been writing with such effect against the grafters, is telling some ugly facts and there may be a great crash in the insurance business before long. The pulpits ring with denunciations and the papers are filled with sensational revelations. In the meantime, Philadelphia is preparing for Torrey and Alexander and the work of the church goes on. Yesterday the Bystander found himself in Philadelphia. It was a beautiful autumn sabbath. The air was crisp, the leaves fluttered down upon the street and the birds were flying toward the south in great flocks. The morning was spent in the Central Congregational Church, of which Rev. Charles Luther Kloss is pastor. The congregation was not very large and the leader of the choir directed the music from the pulpit platform.

The sermon was typical of the man who gave it. The subject was "Harvest and Harvesting." Dr. Kloss is a humorist. He looks a little like Mark Twain, only he is about half as tall. Once during the discourse he gave an imitation of a drunken man, a little acting which rather shocked the Bystander though it was done with great discretion.

Dr. Kloss says plain simple things in a plain, simple way, and has much personal magnetism. He is exactly what one would suppose a Philadelphia minister would not be, and perhaps that is why he is liked.

In the evening the Bystander went to Trinity Episcopal Church, Rev. Floyd Tomkins rector. This is the church where Phillips Brooks won his earliest laurels. Here is where he deliverd the great eulogy on Lincoln and made his reputation as a preacher.

The chimes of Trinity are in themselves worth hearing. How they rang over Rittenhouse Square calling the people to worship! The people came. The Bystander has never attended a Sunday evening service in every respect so helpful and large. Dr. Tomkins has succeeded in blending the devotional with the popular. An organ recital preceeding the regular service is a great help. But the service itself, what an inspiration. Every seat was taken when the service commenced and there are eighten hundred sittings, all free in the evening. The people came. The magnificent music was not a whit better than the magnificent sermon. The rector stepped out in the front of the chancel where without a pulpit or a note, he taiked plainly to the people on Christ. It was prison Sunday, and he asked that we pray for those who are in prison and for those who are out of prison, and should be in prison. He said many of the theatrical profession were present, and he welcomed them. It was an unconventional hearty, but dignified talk to a great congregation. The service was printed on a leaflet, and the whole congregation joined in the service. The Episcopalians are doing good work of this sort in all our large cites.

The Sunday evening service is being solved by many of our largest churches. Dr. Jefferson is solving it in New York, so are Dr. Hillis and Dr. Cadman in Brooklyn.

The religious life of Washington is not less vital than its political life. The great Y. M. C. A. building soon to be dedicated is one of the finest in the world. The old building just vacated is a large and well appointed structure. The "Bystander" attended the first meeting in the new building. Dr. Van Dyke will deliver the address upon the occasion of its formal opening.

The Bystander has been more than ever impressed with the separateness of the East and West. While the two sections are bound together by rail and wire, they are divided by a vast territory. One hears no more of California here than he would if he lived in London or Constantinople. More homes have been built during the past year in Philadelphia than in any other city of the country. The tremendous activity in railroad circles is seen in the fact that the Baldwin Locomotive Works employ in their two establishments nineteen hundred men. The ship yards are booming with enough orders ahead to keep them running a long time.

The problem of the East is not that of poverty, but of almost abnormal prosperity. The evils of prosperity are now the vital problems of the church.

UNLOVELY CHRISTIANS.

BY MUREX.

Text:—"Whatsoever things are lovely,—think on these things."

In your present mood do you feel that you yourself belong to the class mentioned in my title? If not, do you think that sometimes you belong there? If you can answer these questions in the negative you may pass on to the next page and read something else, for it is not my purpose to talk about unlovely people, but rather to talk to them. Being now sure of my audience, I will begin at once.

In the first place you ought not to be an unlovely Christian. You know this as well as I do, and probably deplore it much more; and yet, you do not al-

together reform. Why not? I will tell you. The one thing that makes Christians unlovely, nine times out of ten, is just selfishness. And you are too selfish to reform. Now listen.

Unloveliness shows itself in a great variety of ways, just as blight and blemish and unsoundness shows themselves in fruit. And unsound fruit does not command a very high price in the market, whatever may be the nature of the blemish. Some Christians are unlovely in appearance. I do not refer to coarse features or weak eyes or anything else which they cannot prevent. But I do refer to untidy clothing, slovenly ways and especially to sour, surly or foolish faces. A woman may be too selfish to spend the strength necessary to render herself attractive; a man may prefer slovenly ease to self-denying respectability. And a good many Christians are too selfish to use the looking glass at the time when it would do the most good. And that time is when the face really needs improving; not the rubbing out of wrinkles with a corrugated roller, but the destruction of scowls by the application of smiles and the expulsion of foolishness by the presence of real wisdom, pure and peaceable. A lovely Christian appears as clean and neat as circumstances allow, and his face is kindly and intelligent. You love such a Christian and God loves him still more; but how sad he must be when he looks upon his careless, selfish, unlovely child. Brush that coat; mend that gown; "look pleasant," but don't look foolish; strangle that evil passion that is making its mark upon your countenance. Remember that you are a Christian, a follower of one "altogether lovely."

Still more Christians are unlovely in their conversation than in their appearance. Unlovely communications may be separated into three groups. First, there is the foolish kind, sometimes thoughtless, but frequently deliberate. Sensible people do not love to hear foolish conversation; it jars upon their idea of what is fitting and it tends to belittle the one who indulges in its use. I do not refer to fun and proper jokes and light conversation. But absurd questions, when the speaker might and ought to know better than to ask them, foolish remarks that are unworthy of a person possessed with common sense, platitudes that have no meaning, all of these come under that class known in the Bible as "idle words." O what a power is the tongue for good or evil! Do not, I beg of you, make yourself an unlovely Christian through indulgence in foolish conversation.

The second kind of unlovely speech is of the harsh, critical, or sarcastic type. Possibly there is no unlovely trait so common among Christians as the habit of speaking unkindly about people, behind their backs. It is so very easy to do it, it is so very hard not to do it, and it is generally expected by those with whom you converse that it is no wonder that we fail in this point far too often. And yet, it may be the one sad blemish in what would otherwise be a very lovely Christian character. The habit arises from various sources, but selfishness and undue self-esteem are two of the most common. Foolish words are indication of foolish thoughts; so unkind words reveal the existence of unkindness in the heart. Lovely Christians pray to be delivered from both. I hardly need to mention that untrue words should have no place in the Christian's conversation; and yet, how hard it is to always speak the truth.

The third type of unloveliness manifests itself neither in appearance nor in words, but in actual deeds. It is unlovely to appear in an awkward or stupid manner, when with a little care you can appear graceful and intelligent. It detracts from one's influence for good to be anything or do anything less than the best he can be or do. If the Christian blacksmith finishes a horseshoe in a neat and trim manner you admire and love him more than you would if he left it all pitted with hammer marks. That is, you do if you understand how good horseshoes ought to look. And if you have never worked at the anvil, you doubtless are able to judge about the quality of something else, such as churning or dress-making or banking or preaching.

In conclusion let me say that the lovely Christian is the one whom people love. He is not yet perfect, but he is struggling, with God's help, to become so. He is trying to have an honest soul, and a clean, attractive personality. One of the loveliest ministers I ever knew was exceedingly homely; but his attire was always neat, his carriage erect and you instinctively respected his pure, sweet life, while you soon forgot his lank jaws and his wrinkled skin. How many of God's dear saints are women who have lost all of the bloom of youth, but have gained what is better, the ripened fruit of experience. The lovely Christian abstains from foolish talk and avoids harsh criticism. If he must chide, it is not done for his own gratification, but for another's good. His acts are governed by similar laws; he does the best he can, in the best way he can, and for the best use he can discover. Such a Christian is not self-conscious, still less self-conceited; he or she is just trying to obey the great law of love, love to God and love to one's neighbor. And whoever is honestly trying to obey the two sections of this great law will hardly fail to be recognized as a lovely Christian.

And this leads me to remark, in closing, that my subject has changed. It began with the unlovely, but it has changed into the lovely. Even so may the unlovely Christian change, unconsciously change, just by obeying this blessed law of love. And every such change helps a little to bring in the kingdom of heaven.

HISTORIC MACEDONIA AND ITS CRY FOR HELP.

Howard Agnew Johnston.

The Christian reader of this heading will at once think of the Apostle Paul and his vision which opened his path of duty and opportunity to the continent of Europe. To-day that cry for help is pathetic indeed from the actual conditions of these people. The metropolis of the country is the ancient city of Salonika. To Bible readers it is known as Thessalonica, that name being given to it for the Sister of Alexander the Great. Both Alexander and Aristotle were born within a few miles of the city. Here the army of Xerxes camped where to-day we saw the Turkish soldiers on parade. Here Cicero lived in banishment and wrote the well known declaration that intelligent people no longer believed that the gods dwelt on Olympus, which was only covered with snow and ice.

The visitor to Salonika readily appreciates this classic reference of the great Roman, for it is here that the best view of Olympus is had. The city spreads like an amphitheatre around the gulf by the same name, resting back upon the hills. The blue waters of the sea and the wonderfully beautiful harbor remind

one of the Bay of Naples. Across the stretch of waters towers Olympus in majesty, while just beyond are Ossa and Pelion. One is reminded of the familiar reference to Ceylon, where "every prospect pleases and only man is vile." Yet here also it may be said, as someone said of Ceylon, that if man is vile he must be acknowledged to be picturesque. Certain he is nothing less in this cosmopolitan city of 160,000 people, Turks, Greeks, Jews, Bulgarians, Albanians, Serians and others from various lands and climes.

To-day Macedonia is a hot-bed of revolution. Beside the dominant Turkish government, and the abortive attempts at governmental oversight by the European powers, regularly organized revolutionary committees of Bulgarians and Greeks exist, exacting regular taxes from their various peoples. It was here two years ago that the Nihilist spirit broke out in the bomb throwing at the German school and the demolition of the Ottoman bank. On the surface all is calm and the people appear unconscious of untoward conditions; but every man knows that under the surface is a seething mass of revolution, and almost every one of them has some connection with it. It is a crisis-epoch in Macedonia.

It is in the midst of conditions like these that our Christian missionaries are at work spreading light in the darkness, and seeking to leaven this lump with the saving truth of the Gospel. The principal agency is our American Board, and the record of work done is occasion for great thanksgiving to God. The veteran in this service is the Rev. J. Henry House, D. D., of this city, at whose delightful home we are entertained. His efficient associate is the Rev. Edward B. Haskell. They conduct the headquarters of the mission here, doing more work than two men should be expected to do. But this burden of labor is the familiar face concerning most missionaries. American readers will remember Dr. House as the man who accomplished the necessary negotiations in connection with the release of Miss Stone, whose home was here at the time of her captivity.

The American Board began work in this region at Philipopolis in 1857, at Samakoo in 1867, at Monastin in 1873. and at Salonika in 1894. Radiating out from these centers the work has grown to sixteen churches and sixty regular preaching stations with 1,600 communicants and 4,000 adherents. The work is mainly among the Bulgarians, Servians and Albanians. At Monastic a thriving school for girls is conducted, with an attendance of about 75 pupils; while at Samokov a school for boys has approximately a similar number of students. In the latter there is a theological class. The native churches annually contribute about $6,000 toward the maintainence of the work, which is about half as much as is given by the Board, a splendid record in view of the conditions.

Evangelistic zeal has marked much of this work amid most difficult surroundings. A few years since the missionaries attempted to begin work in the town of Nuzhdurek. They were told they would be killed if they should persist in the effort. Undaunted they continued. To-day there is a beautiful church established in the place and the work steadily goes on. Recently a Protestant Christian was thrown into prison as a political suspect. He was wholly innocent. At once he began to witness for Christ in the prison, winning three fellow-prisoners to the Christian life. One of these returned home later, being released, and became so conspicuous in his exemplary life that the people asked him to become the Mayor. He refused on the ground that his duties would involve Sunday labor. The people agreed that no Sunday labor should be required of him, if he would only accept the office, as he was the most trusted man in the community. He accepted the trust and administers it to the glory of God.

Here in Salonika there are a few Protestant agencies beside the Congregational missionaries. The Church of Scotland maintains a church for English speaking people, and a Presbyterian Protestant Greek church represents an independent movement centered in Athens. A school for Jewish girls is in charge of the Misses Freedan, grand-daughters of Moffat and nieces of Livingstone. These all find fierce opposition to their work, the most intense opponents being the people of the orthodox Greek church. But "none of these things move them." On the second Sunday in September I preached at 9 A. M. to the Bulgarian congregation; at 11 A. M. to the English speaking people and at 5 P. M. to the Greeks. On Monday a meeting of all these workers was held for conference and prayer.

A movement of great interest and importance has been begun here as an interdenominational enterprise. It is the Thessalonica Agricultural and Industrial Institute, where Macedonian boys are not only led to Christ, but are also trained for good citizenship by being taught a trade and established in the Christian life. One of the most insidious features of the revolutionary influences throughout the country is the corrupting of the youth of the land by persistent teaching of the Jesuistical theory that the ends justify the means in all their work against the existing order. These boys are coming to realize that only the Gospel of Christ can solve the problems of troubled Macedonia. This school is a beacon light with a feeble flame at present, but it will surely grow to be a great and increasing blessing.

It was my privilege to visit the "farm" where I was delighted with the hopeful conditions. Fine business efficiency characterizes the entire enterprise. There are 1,100 mulberry trees, whose product is to be used in silk culture, and 6,000 cuttings of grapes, thriving finely into a fruitful vineyard. Everything is paid for. The plain, but substantial school building and dormitory bespeaks "the day of small things," but a great pile of stone near by tells of another building now to be constructed. One-half of the current expenses was met last year here in Macedonia. The remainder was met by American and English friends. A Board of Directors is in New York, of which Dr. Leander T. Chamberlain is president, and Mr. William B. Isham, Jr., of the Brick Church is treasurer. God help America to heed Macedonia's cry for help!

Salonika, September, 1905.

Professor Borden P. Bowne, whose new book on "The Immanence of God" is just published, is at present abroad on a year's trip around the world, after twenty-nine years of service in the department of philosophy at Boston University. His earlier brief theological treatises, being written from the philosophic standpoint and in the spirit of utmost candor, gave rise to some misunderstanding. This even led, a little over a year ago, to formal charges of heresy against their author. His trial, conducted, behind closed doors, was followed with wide interest and resulted in his triumphal acquittal.

Church News.

California.

Pasadena, West Side.—The people of the West Side Church are contemplating the erection of a parsonage for their pastor, Rev. J. A. Holmes. Plans for building are being matured.

San Francisco, First.—In recent years the First Church has lost quite a number of families by removal to the newer and more distant portions of the city. Of late the tide seems to be setting somewhat in the other direction, and both church and pastor are encouraged by a number of families in "Western Addition" coming into the congregation and regular sittings.

Long Beach, Plymouth.—Rev. C. P. Dorland and his people have been hard at work the past year, as is evidenced by the purchase of a fine lot and the erection of a chapel, and now they are pressing forward with plans for the building their larger house of worship. Neither have they been forgetful of the needs of others, as they have fulfilled their pledge of $1.00 per member for Home missions.

Escondido.—Rev. G. F. Mathes, former pastor of the Perris Church, and recently called to the pastorate of the Congregational Church of this place, began his work here October 15th, and has laid before his people plans which indicate a year of enthusiastic service. The Christian Endeavor Society, recently organized, is making plans whereby funds may be raised to purchase new hymnals for the church.

Palo Alto.—The Women's Association of the Congregational Church is conducting an "Art Loan Exhibit," commencing on Tuesday evening, October 31st and continuing through eight days. A lecture on such subjects as "California Art," "The Child in Art," "The Relation of Art and Science," and "The Medona Idea in Italian Art," is given each afternoon and evening by Professors from Stanford and California Universities, and other lovers of art.

Berkeley, North.—A new feature of the work of the North Berkeley Church is a men's banquet on October 19th, resulting in the formation of a Men's Club. One hundred men partook of the bountiful repast which was followed with toasts, the pastor, Rev. L. D. Rathbone, acting as toast-master. Among the toasts were the following: "The Church and the Home," "A Stranger in a Strange Land," "Men and the Church," and "The Church and the Future."

Oakland, Pilgrim.—On last Monday afternoon Pilgrim Church building was damaged by fire to the extent of about $1,000. The fire was communicated to the rear end of the building from a shed on an adjoining lot, which is thought to have caught from a bonfire in the back yard. Through the prompt action of the fire department the fire was put out. The pastor's library, located in that end of the building, was saved. About two years ago repairs and improvements were made at a cost of $1,500. The present damage is covered by insurance.

Campbell.—A little lassie just launched on the ocean of life dropped anchor in the harbor of the Campbell parsonage last week. We have not had our fall rains yet, but the good ladies of the Church and congregation immediately proceeded to give Mrs. Atkinson a copious "Mother's Shower. The pastor's class of High School girls are planning an entertainment by means of which they hope to raise sufficient money to endow a bed in Dr. Atkinson's new hospital in Harpoot, Turkey, to be called "The Mary Schuyler Memorial Bed," in memory of a classmate who is now living in Heaven.

San Francisco, Richmond.—The people of the Richmond district are enjoying a course of six lectures being given under the auspices of the Congregational Church and for its benefit. The lecture by Rev. Dr. I. C. Meserve on "A Trip with a Bride," that by Rev. C. R. Brown on "American Humor," and that by Rev. C. H. Hadlock of the English Lutheran Church on "The Eternal City," have already been given. November 13th is the date for Dr. G. C. Adams' lecture on "Clubs," November 27th for Rev. Wm. Rader on "London," and December 11th for Rev. Horace W. Burr on "Bret Hart and His Folks."

Kenwood.—The Church and community of Kenwood have met with a great loss in the death of Deacon J. G. Stevens. While at church on Sunday, October 1st, he was stricken with paralysis and passed away on the following Wednesday. He was one of a small colony from the Middle West that settled at Kenwood a few years ago. He at once united with the Congregational Church and was made deacon, and has ever since been one of the foremost workers and faithful supporters of the church, and was greatly beloved. His genial face will be missed from the meetings of the State Association which he usually attended. He especially enjoyed the meeting at Palo Alto.

Oakland, Fourth.—The usual Wednesday evening prayer service of last week, was replaced by an entertaining and instructive talk on India, by Miss Barker, a missionary from that country. This was followed by a "Missionary Tea," under the direction of the Ladies' Aid Society, at which a collection was taken to aid the work of foreign missions. Last Sunday evening the Endeavorers, at their meeting, greatly enjoyed and were helped by an address on "Our Part in the World-wide Work of Missions," by Mrs. O. W. Lucas, Superintendent of Young People's Work for Missions. At the evening service the pastor, Rev. F. H. Marr, gave an inspiring historical address on "Martin Luther and the Reformation."

Sunnyvale.—In response to a petition signed by fifty-three adult residents of Sunnyside asking for the organization of a church in that rapidly growing community, such an organization was effected on Wednesday evening, October 25th, consisting of about thirty members, with the prospect of others coming in soon. A few years ago a Union Society was formed for the maintenance of religious services. This was the first religious society in the community. In connection with this a Union Sunday-school was organized and maintained, at present numbering about thirty-five. This Union organization has been merged into the Congregational Church just organized. The church will soon seek fellowship with other Congregational churches through the calling of a council. Rev. R. B. Cherington, pastor of the Cupertino Union Church, has been preaching at Sunnyvale for about a year. This new organization contemplates building a house of worship soon.

Washington.

Spokane, Westminster.— Since vacation the attendance has been good both morning and evening, fully one-half being men. The same has been true of prayer meeting.

Seattle.—Rev. Burton H. Jones, formerly of Rocklin, Cal., is now in Seattle in the book business, managing a subscription agency for an Eastern firm whose manager is an old-time friend.

Spokane, Pilgrim.—Pilgrim Church rejoices in the success of an effort in line of self-support and making more attractive the interior of the auditorium. Congregations are good and pastor much liked.

Ahtanum.—Rev. Herbert Livingstone, recently of Rio Vista, Cal., is temporarily sojourning here and supplying the pulpit. He is in search of health and may settle on some land, hoping out-door life will restore him to normal conditions.

Spokane, West Side.—This church continues to flourish under faithful preaching of Rev. Mark Baskerville, whose week days are mostly given to his piano business in the city. Trolley line is now running near the church, making that section truly suburban.

Natchez.—The church at Natchez is prospering under the leadership of Rev. Joseph Herbert, formerly of Wisconsin. This is a country church near North Yakima; has aparsonage and a glebe, the latter quite uncommon on this coast. In this respect it is like Ahtanum, its not distant neighbor. Each has about five acres attached to parsonage.

North Yakima.—The town is growing and will some day be one of the finest inland towns on the coast, if not, indeed, already. The church is growing, and ere long will need a new edifice. The pastor, Rev. H. P. James, D. D., is a strong preacher. Recently his physical indisposition has prompted his removal to a farm where more time can be spent out of doors.

Spokane, Plymouth.—Nearly $1,600 has been raised for renovation within, new pews, etc. The young pastor is much encouraged. His experience in benevolent offerings has been particularly happy, which has been that of addressing a circular letter to his people during the week previous to the Sunday appointed for such effort. He finds this more satisfactory than the Missionary Calandar.

Edison.—At one time somewhat neglected this field, under the care for the last two years of Rev. Geo. Baker, is putting on new life. Aside from the Catholic ours is the only church. The community is prosperous and some of the best families are identified with our work. Mr. and Mrs. Baker are compelled to live in a four-room cottage, hardly adequate for their needs, and so a movement is on foot for a new parsonage.

Edmunds.—This church regrets greatly the retirement of Rev. F. D. Bentley from this work owing to ill health of his wife. Though only two years there, both have shown great devotion to the church's interest, and could they remain, much good would doubtless result. A parsonage has been built with aid of C. C. B. S.—a convenience to the pastor, and adornment to the town. Mr. Bentley is to devote himself to business for a while and live in Seattle, where his wife will be free from parish cares.

NOTES AND PERSONALS.

At the Union meeting of the ministers of San Francisco and vicinity held in the Y. M. C. A. auditorium on Monday morning, Prof. A. M. Elston of Berkeley Bible Seminary of the "Christian" denomination, read a suggestive and helpful paper on "The Value of the Study of Oratory to the Minister."

Mrs. C. B. Sumner, wife of Professor Sumner of Pomona College, died at her home in Claremont on Sunday morning, October 29th after an illness of three months. Mrs. Summer was the wife of the Rev. H. Hammond Cole who died a few year ago after many years of earnest work in California and Alaska. Her marriage to Professor Sumner occurred about two years ago.

The death of Rev. H. M. Daniels, which occurred on September 25th, has deprived the church at De Luz, San Diego county, of a faithful and highly esteemed pastor. He was a scholarly man with poetic turn of mind and of high character. Since 1883 he has been one of the company of men whose ministry has made for righteousness in this state. He had passed the four-score limit of life.

Rev. Geo. Robertson, of Mentone, received a call some weeks ago, to become pastor of Trinity Church, Los Angeles. He was expecting to make the change soon, but the present state of Mrs. Robertson's health made it seem wise to remain some months longer at Mentone, where he has labored for so many years and is greatly beloved by his people who are loth to spare him from their midst. Meantime the Rev. Thos. Hendry has been engaged to supply Trinity Church until Mr. Robertson can take up the work there.

CONCERNING REV. A. R. JOHNSON.

Jonathan Edwards.

Having been intimately acquainted with the late Rev. A. R. Johnson for nearly two decades, and counting him among my most beloved and true friends, I am prompted to express my estimate of his true worth as a man, and his fidelity and efficiency as a minister of Jesus Christ, as well as my sense of loss in his death. We became associated in early days in Spokane, Washington, when he was pastor of the Evangelical church. From the first I recognized in him the true, magnanimous, genuine man; frank, sincere, open-minded, unassuming, reliable, optimistic and altruistic. In establishing the Evangelical church in Spokane, and erecting the edifice he gave evidence of rare tact, and a willingness to work hard with head and hand. This was indicative of his character. Wherever placed he could be counted upon to be faithful, thorough, devoted and self-sacrificing. Our association was so intimate, that I had an opportunity to observe the evolution of his mind from the fetters of modern, narrow ecclesiasticism, and mere objective conception of Christianity toward the liberty of a wider vision of the kingdom of God. He became a loyal Congregationalist. I have known his work for the C. S. S. and P. Society, and can testify that it was unusually strenuous, wise, tactful, self-sacrificing and efficient. In fact no hardships were too great for him to endure in the service of the Master. He deserves a place among the heroes of the cross. He has gone but his works follow him. Having heard at Seattle that he

was sick, after returning home and getting settled down to work, I wrote a letter to him, expressing a hope that he had recovered his health. But he had been called up higher before it reached his home. It was a shock to me to read of his death in the next paper from Spokane that came to hand. I have heard that he was unconscious for two weeks before his death. When I think that I shall not see his manly face and enjoy his pleasant companionship, or read his cheery letters any more on earth, I have a feeling of sadness indeed, yet I am confident that he has gone to his reward, and his departure and promotion has made stronger the attractions of the better world. The world has been made better because of Brother Johnson having lived in it. The influence of his noble deeds will long be felt in many a hamlet and mining camp in Northern Idaho. Men like him, free from sham and bigotry, and not given to high pretentions and platitudes, always unpretentious and unpolitic, recommend the religion of Jesus Christ. Mrs. Johnson and her daughter have my heartfelt sympathy in their bereavement and loss of a most affectionate and thoughtful husband and father. May they be conscious of the sustaining grace of God.

OREGON LETTER.

Congregational Association of Oregon.

By George H. Himes.

The fifty-seventh annual meeting of the General Association of Congregational Churches and Ministers of Oregon was held with the Church at Forest Grove, during the past week, beginning at 2 o'clock on Tuesday and closing on Thursday evening.

Twenty-seven churches were represented by twenty-two pastors and forty-seven delegates. In addition there were six ministerial members, thus making a total attendance of seventy-four.

The handsome and commodious new house of worship of the Forest Grove church was admirably adapted to the needs of such a gathering, and the large Sunday-school room, separated from the main auditorium by folding doors, gave ample room for the entertaining church to spread lunch for the two days the Association was in session. This was an admirable feature of the Association, as it gave opportunity for social intercourse.

Organization was effected by the election of Rev. Charles E. Chase, of the Hassalo Street, Portland, moderator; Rev. G. W. Nelson, Albany Church, assistant moderator; George H. Himes, First Church, Portland, clerk; Rev. C. M. Smythe, Hubbard Church, assistant clerk, and Rev. Luther D. Mahone, Astoria Church, press reporter.

The Business Committee provided an elaborate programme under thirty-two heads, aside from devotional exercises, business and discussion, grouped about the general theme of "Christian Loyalty," subdivided into three main features, viz.: (1) "Loyalty to Our Brethren in Oregon;" (2) "Loyalty to Our Home Missions—Duty and Privilege;" (3) "Loyalty to Our Young People."

In the treatment of these topics all phases of the work of the past year throughout were reported, and, as a rule, these reports gave cheering evidence that much good work had been performed. This, however, emphasized only the fact that in every case where a good deal had been accomplished there was much more to accomplish. Christian work can never be finished. The more one does the more there is to do. Herein lies the secret of growth. And this idea, perhaps, was the reason of the Apostle Paul's utterance to the Gelatian brethren (Gal. vi: 9): "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

While the programme was excellent in conception it was not well balanced—that is to say, on the first day there was considerable time for discussion, and scarcely any time for such purpose on the last day, notwithstanding almost every theme presented was of a character to provoke discussion.

In addition to the reports of the State Sunday-school and Home Missionary Superintendents, made by Rev. Howard N. Smith, and Rev. Cephas F. Clapp, respectively, Mrs. W. D. Palmer gave a graphic account of her experience as a teacher in a mission school in Chicago for several months during the past year. She being a native daughter of Oregon, had an entirely new experience, an experience that can scarcely be realized otherwise than by actual contact with the mission fields in the foreign quarters of large cities.

The first evening was devoted to an address by the retiring moderator, Rev. P. S. Knight, of the Salem Central Church, upon "Present Opportunities and Duties," followed by the associational sermon by Rev. Charles E. Chase, of the Hassalo Street Church, Portland. Both addresses were stimulating and calculated to awaken in all who heard them an increased desire to be more earnest and helpful in the Christian life.

On the second day the review of "Our Progress in the Last Seven Years," by Rev. D. B. Gray—it is just seven years since the Association met at Forest Grove—awakened much interest.

The hour devoted to the "Narrative of the Churches," is always a most interesting one, as well as a deeply pathetic one sometimes, because therein the attempt is made to give a faithful, though brief, account of the doings of the churches throughout the whole field, and in so doing failures as well as successes must be chronicled. For many years the compilation of the "Narrative" has been the work of the devoted Registrar, Rev. Daniel Staver. He performed the work as usual this year, but ill health intervened just at the close of the year which prevented him attending the Association for the first time since he came to the state, more than twenty years ago, hence the duty of presenting his report fell upon Superintendent Clapp.

For the first time in his experience Rev. Theodore Clifton, D. D., Western Secretary of the Education Society, with headquarters at Chicago, visited Oregon, and his address on "Loyalty to Our Educational Institutions," met with much favor.

Other phases of "Loyalty" were treated as follows: "Loyalty to the Needs of the State," Rev. E. F. Green, Corvallis; "Christ's Message to His Loyal Friends in Oregon," by Rev. Charles E. Chase, Portland; "Mutual Loyalty of the Young People and the Church," by Rev. Wm. J. Sharp; "Means and Methods of Temperance Work," by Rev. Luther D. Mahone, Astoria; "The Moral Efficiency of the Church in the Community," Rev. E. C. Oakley, Eugene; "Loyalty to the Church Paper," Rev. A. M. Rockwood, Portland (in this a good, strong word was said for The Pacific); "Loyalty to the Women's Work of the Church," by Miss Mary F. Farnham, Forest Grove; "Loyalty to Our Benevolent and Missionary Societies," Rev. E. S. Bollinger, Oregon City; "Christ's Message to the Members of His Church," Rev. Elwin L. House, Portland; and

the closing address was on "Loyalty to Our World Mission," by Rev. W. C. Kantner. All these addresses were excellent and most timely, each awakening a desire for discussion so that the valuable suggestions given might be the better retained, but, as already hinted there was no time.

Relative to the question of Denominational Comity, a request for action having been preferred by a committee of representative ministers and laymen of Portland from a number of different denominations, the following resolutions were adopted:

"Resolved, (1) That it is the opinion of this Association, representing the Congregational Churches of the state of Oregon, that the time has come when, in the interest of true Christian fraternity, and for the further advancement of the Kingdom of God in our state, steps should be taken toward the organization of an Interdenominational Federation Commission similar to that already so successfully inaugurated in the state of Maine.

"(2) That the moderator appoint a committee of two to bring the matter before the other state meetings of our sister churches and request them to appoint a like committee to confer with the committees as a whole in view of the establishment of a permanent representative organization."

This was referred to the Committee on Denominational Comity.

Committees for the ensuing year were reported as follows:

Oregon Home Missionary Society—Rev. Daniel Staver, Rev. E. S. Bollinger, Rev. D. B. Gray.

Sunday-schools—Rev. H. L. Bates, Rev. W. C. Kantner, Rev. W. L. Jones, Rev. W. C. Gilmore.

Pacific University—Rev. A. M. Rockwood, Rev. E. C. Oakley, Rev. W. C. Gilmore.

Temperance—Rev. G. W. Nelson, Rev. L. D. Mahone, Rev. J. M. Barber.

Denominational Comity—Rev. Elwin L. House, M. E. Thompson, Rev. Howard Gilpatrick.

Christian Endeavor—F. R. Cook, J. A. Rockwood, Miss Daisy Abernethy.

Foreign Missions—Rev. H. W. Boyd, Mrs. F. R. Cook, Mrs. H. V. Gates.

Auditing—F. McKercher, M. E. Thompson.

Publishing—Rev. Daniel Staver, C. H. Gaylord, Dr. J. S. Bishop.

Ministerial Relief—Rev. J. L. Hershner, Rev. R. M. Jones, W. H. Morrow.

Place and Preacher—Rev. J. J. Staub, Rev. D. B. Gray, Rev. W. C. Kantner.

Programme—Rev. Daniel Staver, Rev. Richard Brown, Rev. T. R. Egerton.

At the annual meeting of the Oregon Home Missionary Society the committee to manage affairs for the year was chosen as follows: D. D. Clarke, Rev. D. B. Gray, Rev. Elwin L. House, Rev. H. L. Bates, Rev. C. F. Clapp, Rev. Daniel Staver, Rev. E. S. Bollinger, Rev. W. C. Kantner, C. H. Gaylord, F. McKercher, Rev. Edward Curran, S. C. Pier, M. E. Thompson.

A committee to consider the advisability of creating the office of State Missionary was appointed by the Moderator, which reported favorably provided the churches would raise the needed funds, and that when an amount sufficient for the purpose was secured a suitable man would be employed, to be under the direction of the Oregon Home Missionary Society.

Pendleton was chosen as the place for the next annual meeting, and Rev. E. S. Bollinger selected as Associational preacher, with Rev. Howard Gilpatrick as alternate.

Mrs. P. B. Chamberlain, wife of Rev. P. B. Chamberlain, the second pastor of the Portland First Church, was made a corresponding member. She came to Portland nearly fifty years ago. She was a guest of Mrs. S. H. Marsh and it was her first visit to Forest Grove since 1863.

By invitation of President Ferrin the Association attended chapel exercises on the second day, and brief addresses were made before the student body by Rev. W. C. Gilmore, Rev. W. C. Kantner and Rev. Theodore Clifton, D. D. The condition of the school is excellent and the attendance above the average for this season.

To give an idea of the distance a number of the delegates traveled to attend the Association, the following statement is made: Rev. Richard Brown, Sunday-school missionary, came from Baker City, a distance of 383 miles; Rev. T. R. Egerton, from Pendleton, 257 miles; Rev. Edward Curran, Condon, 208 miles; Rev. E. C. Oakley, Eugene, 149 miles; Rev. G. W. Nelson and wife, Albany, 106 miles; Rev. W. C. Kantner and Rev. P. S. Knight, Salem, 79 miles; Rev. E. F. Green and Mrs. M. K. Bohannon, Corvallis, 71 miles; Rev. Luther D. Mahone and Mrs. C. P. Zigler, Astoria, 126 miles; Rev. William C. Gilmore, Hood River, 92 miles. The remainder of the delegation came from localities less than 60 miles from Forest Grove.

Portland, Oregon, Oct. 22, 1905.

Christian Endeavor Service.

Rev. Herbert N. Bevier

Topic:—The Dangers of Indulgence—Prov. 23:29-35. **Isa.** 5. 22-25.

There is nothing which a man or woman needs to be so constantly warned against as indulgence in unlawful or inexpedient gratification of appetite. There is no doubt that our ordinary appetites, those that we possess in common with the lower animals are implanted in us for important purposes, among such are the desires for food and drink. The lawful gratification of these appetites is necessary for the sustenance of life, but they need, notwithstanding to kept under the most rigid control of reason and moral principle, lest becoming inordinate and wilful, they grow harmful and baleful habits. When allowed to break loose from restraint and become leading principles of action these form a character, the lowest in the scale and produce a condition than which it is impossible to conceive one more degraded and sinful. Nor, are such consequences confined to the individual. They ray out into society, and result finally in utter decay and ruin of the state.

Now, it is against the indulgences that tend to such evils which our subject warns us. If the indulgence is subverted the consequences are avoided. How important then that the danger of indulgence be constantly set forth.

The passages selected warn us in language not to be mistaken of the danger of indulgence in strong drink. This is done as it is every three months in harmony with the purposes of the committee, as such is the purpose of the committee who prepares the Sunday school lessons. So urgent and appalling are the

evils that are attendant upon this form of intemperance that it is given special prominence in all programs. Alcoholic indulgence and the drunkenness which issues, has developed to such an alarming extent that it has become a national sin. It seems to have been a similar danger when the Book of Proverbs was written. It was then a paramount cause of woe and sorrow. "Who hath woe?" saith the Spirit in this book of wisdom, "who hath contentions ? babbling, redness of eyes, wounds without cause. Such as indulge their appetite, they who tarry long at the wine." Nor is the case put too strong. If the suffering, and weeping, and unhappiness and strife which proceed either directly or indirectly from this vice were removed from the world, the millenium dawn would be surprisingly advanced. It is not an isolated sin, it is a Pandora Box of sins. It is not a particular evil, but a mother of a vile and ugly brood.

Now, all the evils of drunkeness, direct and indirect, would be avoided if indulgence ceased. If all men were total abstainers, if none looked upon the wine when it was red, there could'nt be any drunkards. Some say that is going too far, better put it, if none looked too long or drank too much, the dangers would cease. The trouble with that plan is that it does'nt work well. At least not with enough people. Moderate drinking, as a principle has worked about as much good in preventing intemperance as Bishop Potter's Subway Saloon has in correcting the saloon habit—no more. It is a failure. The more robust and thoroughgoing method is the only effective one. It makes larger demands on manhood of course, but then it developes manhood and that is the thing aimed at. Our topic is as thorough as the remedy needed. It does not say, the dangers of over-indulgence, but of indulgence, and while we must not push the principle so far as to make it applicable to the treatment of all appetites, this one is of such danger and its gratification so unnecessary to the support of life, that it can stand alone. The dangers of overindulgence are so great that it is not quite safe for any one to indulge at all. Never, safe when the law of neighbor is within the view.

There are other indulgences, than those of the red cup that need to be shunned. Proverbs allude to these also. This chapter begins with the evil of gluttony. There is danger in this direction, moral and grave. Eating has its perils as well as drinking. There is not only a straight road to beastliness from the table, but to baseness as well. Moderation here, is the law, not abstinence. We must eat or die. But, we must not endulge too long or with too much luxuriety else we become degraded.

Then there is the indulgence of the passion of wealth. Very common in days of prosperity. Side avenues into this broad road are those of the gambling appetite and all forms of dishonest gain or graft. Indulgence in these things even to a small extent has grave danger in it. One might win at the first cast, then, the declivity toward the fatal plunge, is swift. Money is no doubt one of God's best gifts to man, but who does not know that the love of it is the "root of all evil."

We must warn ourselves against love of power likewise and praise and popularity, those very seductive agencies of harm when indulged too much. We need to be temperate in all things. Cultivate a manly and womanly self-restraint. Keep our bodies under and strive by prayer and effort to be always filled with the Spirit.

CURRENT EVENT AND COMMENT.

Timely Topics From Various Sources.

Articles concerning Lincoln as a lawyer will begin in the December number of the Century magazine.

Two full-blooded Sioux Indian girls, who expect to become teachers among their people have matriculated at Miami University. They are Jessie Frazier, Santee, Neb., and Grace Eastman, Flandrau, S. D. Miss Eastman is a niece of Charles Eastman, the well-known Indian writer and lecturer.

Put the people of China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating, human hearts. Constitute them pilgrims, and let 2,000 go past every day and night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the passing throng for five hundred long years. By these strong figures the "Mission Field" explains to the reader's mind what 400,000,000 means.

Recently published statistics of German universities give some facts which have evoked serious comment among German churchmen. Twenty years ago each professor of Protestant theology had on an average twenty-eight hearers in his class room, ten years later this number sank to sixteen. The figures for 1905 show that even this number has been reduced to ten. Catholic theological chairs show a tendency the other way; twenty years ago each professor had seventeen students in his class; he has now nineteen.

Under the act passed by the Pennsylvania legislature for the annexation of Allegheny to Pittsburg the latter will become one of the country's great cities. The annexation idea will have to be ratified by a vote of the people of the two towns before it can become operative, but this assent seems assured. In 1900 Pittsburg had 321,616 inhabitants and Allegheny 129,896, a total of 451,512. The cities which had more than that number of people were New York, Chicago, Philadelphia, St. Louis, Boston and Baltimore.

Statistics for 1904 show that gold to the amount of $347,150,700 was mined throughout the world. There was an aggregate of 168,493,538 fine ounces of silver, and a commercial value of silver totalling $97,726,300, the coinage value of which is $217,850,200. Of the total the United States produced $80,723,200 in gold and $33,516,000 in silver. Australasia produced the greatest amount of gold, $87,767,300. Africa ranks second with $85,913,900, the United States being third on the list. The greatest silver producing country was Mexico, the commercial value of whose output was $35,269,200. The United States ranked next. Russia produced $24,803,200 in gold, and $100,300 in silver. Japan produced $3,984,000 in gold, and $1,861,000 in silver. Canada's output was $16,400,000 in gold and $2,156,800 in silver.

The increase of Christians in Japan during the year 1904 was about 10 per cent. In round numbers the Christians of Japan—Protestant, Roman Catholic and Greek—number about 154,000 church members, with a community of about 450,000. The special characteristic of the churches in Japan just now is a new longing for independence. Since Japan is everywhere recognized as one of the great powers, it is natural

that leading Christians should wish to be free from the semblance of foreign dictation. This means problems galore for the missionary—but such problems are those of success. The Bible Evangelizing Company is a Japanese organization now three years old. Pastors, Bible women and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times and with explanations to one inquirer. This method of concentration has had good results.

Few persons realize what the diffusion of education means to the postoffice in countries where the ability to read and write has become general. In the matter of postal cards Germany takes the lead, in one year handling 1,161,000,000; the United States follows with 777,500,000; then Great Britain, 613,000,000; Japan, 487,500,000; Austria, 291,000,000; British India, 254,000,000; Russia, 114,000,000. In letters posted, the United States is far ahead of all other countries. The numbers for 1903 are: United States, 4,109,000,000; Great Britain, 2,597,000,000; Germany, 1,648,000,000; France, 844,000,000. No other country posted as many as 500,000,000. Comparing the number of postals and letters mailed with the estimated population in 1903, it appears that (outside of newspapers, books, parcels, and all other kind of mail matter) the United States postoffices handled over sixty pieces for each inhabitaant. These figures indicate in some degree not only the influence of the public school, but also the interest of the people in one another, and the amount of business carried on by correspondence.

That rural life and authorship do not always go well together is illustrated by a story which was recently told about Arthur Stringer, the author of "Lonely O'Malley," who has a fruit farm just outside of Cedar Springs, a slumbering little Ontario village on the north shores of Lake Erie. One day last summer Mr. Stringer's able-bodied "hired man" called at the village postoffice for the farm mail, and was given every letter but one. Now, a certain absent-minded editor, who had been anxious to reach Mr. Stringer in a hurry, had appended a special delivery stamp to his letter into Canada, and when, three days later, the author called in person at the village postoffice, he was accosted by the astute postmaster somewhat after this style: "I've got a letter awaitin' here f' you, Mr. Stringer—didn't give it to your man Hank, 'long with the rest o' the mail, b'cause I wanted to ask you uncommon pertickler 'bout this here stamp on it. My youngest boy Bud is a-savin' up stamps, and I was jes' a-holdin' this here queerish-lookin' cuss of a stamp back, till I found out if you'd 'low me to save it for Bud's collection!"

The votes in the second election for the Hall of Fame were canvassed at New York recently. Only three names were chosen to receive tablets in the five classes in which the canvassing was completed, those of John Greenleaf Whittier and James Russell Lowell in the class of authors, and that of General William T. Sherman in the class of soldiers. Oliver Wendell Holmes missed election by three votes, receiving forty-eight of the fifty-one necessary. The greatest surprise of the day was the defeat of Edgar Allen Poe, who received only forty-three votes, the same number received by James Fenimore Cooper. Among the other literary men who failed of election were William Cullen Bryant, Francis Parkman, and John L. Motley, each of whom received forty-six votes, and Horace Greeley and George Bancroft, who were tied with thirty-nine votes. In the class of teachers, no nominee received fifty-one votes, and this corner of the hall of fame will receive no addition this year. Phillips Brooks, who received forty-nine votes, was the leader in this class, Mark Hopkins with thirty-eight being second. No jurist or scientist was chosen, Rufus Choate, who led in the former class, receiving only thirty-one votes, while Joseph Henry, who led the scientists, received thirty-two. Chief among the soldiers who failed of election were Nathaniel Greene with thirty-eight votes, "Stonewall" Jackson with twenty-one, and George Rogers Clark with twenty.

There is a strong probability, says Leslie's Weekly, that the center of the country's population, which from the beginning along to 1900 had been pushing westward, has reversed its course. Many states make a count of inhabitants half-way between the national enumerations. Massachusetts, Rhode Island, New York, New Jersey, Florida, Michigan, Wisconsin, Minnesota, North and South Dakota, Iowa, Kansas, Utah, and Oregon do this in 1905. Iowa is predicting a practically stationary population for itself. Only a small increase is looked for in Michigan, Wisconsin, Minnesota, and Kansas. An average is predicted for the Dakotas, Utah, and Oregon. On the other hand, considerable gains are expected in New York, Massachusetts, New Jersey, and Rhode Island, while Florida believes it shares in the expansion which is making the South the most rapidly growing section in the country to-day. All this would indicate a movement of the population center toward the east for the first time in the country's annals. Very nearly 3,800,000 immigrants have landed in the United States in the five years which have passed since the national enumerators made their count of inhabitants. This is a far larger number than ever came in any previous half a decade. New York, Massachusetts, and other Atlantic seaboard states have received a greater proportion of the immigration than ever before. The advances in the prices of lands in Iowa and other Western states, due to the country's prosperity, have checked immigration into them, and have sent many residents of those states to Canada, where cheap lands are still abundant. The practical exhaustion of the fertile government lands in those states has an effect in the same direction. The South is having a prosperity unknown in its previous history, and it is attracting settlers from the North and West and from Europe. The national bureau of immigration is helping to divert immigrants to the South, and thus relieving the congestion in the great Eastern centers. In 1900 the population center was close to Columbus, near the middle of Indiana, having moved westward only fourteen miles in the ten years after 1890, as compared with forty-eight miles in the decade immediately previous, and fifty-eight miles in the ten years just before that. While this movement of the population center to the west was steadily slackening, a movement to the south, which brought the center two miles nearer to Mason and Dixon's line in the ten years ending with 1900, was in progress, and is still under way. The chances are that the population pivot is now marching eastward, thus reversing the course of the star of empire hitherto, and that it is slowly veering at the same time to the southward. This change, if it is really under way, will have vast social and political consequences for the country.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for mydaily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

November 12, 1905.

Fourth Quarter. Lesson VII.

Ezra's Journey to Jerusalem.

Ezra viii: 21-32.

Ezra was a savior of Judaism. It was a crisis in the national life. Seventy years had passed since the return from the captivity. The defenses of Jerusalem were still unfinished. There was a creeping paralysis of indifference in Church and State. There was no enthusiasm, no sturdy faith. nobles and rustics. Paganism was making subtle inroads. The days of the Hebrew State and religion were numbered. Then appeared the "second Moses."

Ezra's splendid faith and courage shine out in the very inception of his delicate and dangerous enterprise. His path grows brighter as he crosses a thousand miles of bedouin-infested desert. Ezra's discretion is shown in his three day's pause at the river Ahava, and his careful inspection of his company, and his re-inforcing it with representatives of the priesthood, before starting on the march. His declining the armed cavalcade supplied by the king to guard the caravan aws a triumph of faith and prayer. The dangers were real and great. The fact that the company was treasure-laden was matter of common report, and there were robber bands in the way. But the journey was essentially a religious one. Ezra believed that the educational power of the movement would be discounted if he leaned upon the arm of flesh. He had an assurance of safety before he started. How modest the record: "So we fasted and besought our God for this and He was entreated of us."

Ezra was God's man for the hour then striking in Jewish history.

Analysis and Key.

1. Ezra: a savior. The cause of his expedition to Jerusalem. His equipment. The journey, route, incidents, etc.

2. What Ezra found on arriving in Jerusalem. Depressed populace. Religion decadent. City defenseless. Internecine strife.

3 Ezra God's man for the hour.

The Teachers' Lantern.

The contemporaries of Ezra. When the journey to Jerusalem began Socraties was a boy of ten years old playing in the streets of Athens, Herodotus, the father of history, was writing his imperishable annals; Pericles, the immortal artist was building his matchless Parthenon.

The pause at the river Ahavah is very significant. The king of Babylon had given the expedition a fine equipment, but the king of heaven could give it a far more complete furnishing. The latter was obtained in the three days of religious retreat, of abstinence, meditation, and communion with the Divine.

The object of Ezra's journey was twofold: To embellish the temple, but chiefly to reannounce and enforce the Hebrew law.

The weighing of the silver and gold was no unusual custom. As there was little or no coining of money in those days, commercial transactions were performed by means of scales, in which ingots of gold and silver were weighed. In this instance upwards of $30,000,000. (Rawlinson.)

The simplicity of this account is illustrated by the fact that four words describe the journey, "We came to Jerusalem."

For the Quiet Hour.

THE EVIL OF TAKING OFFENCE.

To give offense is a great fault, but to take offense is a greater fault. It implies a greater amount of wrongness in ourselves, and it does a greater amount of mischief to others. I do not remember to have read of any saint who ever took offense. The habit of taking offense implies a quiet pride which is altogether unconscious how proud it is. The habit of taking offense implies also a fund of uncharitableness deep down in us, which grace and interior mortification have not reached. Contemporaneously with the offense we have taken there has been some wounded feeling or other in an excited state within us. When we are in good humor we do not take offense.

Is it often allowable to judge our neighbor? Surely we know it to be the rarest thing possible. Yet we can not take offense without, first, forming a judgment; secondly, forming an unfavorable judgment; thirdly, deliberately entertaining it as a motive power; and, fourthly, doing all this, for the most part, in the subject-matter of piety, which in nine cases out of ten our obvious ignorance withdraws from our jurisdiction.

A thoughtless or a shallow man is more likely to take offense than any other. He can conceive of nothing but what he sees upon the surface. He has but little self-knowledge, and hardly suspects the variety or complication of his own motives. Much less, then, is he likely to divine in a discerning way the hidden causes, the hidden excuses, the hidden temptations, which may lie, and always do lie, behind the actions of others.

Readiness to take offense is a great hindrance to the attainment of perfection. It hinders us in the acquisition of self-knowledge. No one is so blind to his own faults as a man who has the habit of detecting the faults of others. A man who is apt to take offense is never a blithe nor a genial man. He is not made for happiness; and was ever a melancholy man made into a saint? A downcast man is raw material which can only be manufactured into a very ordinary Christian.

If it is not quite the same thing with censoriousness, who shall draw the line between them? Furthermore, it destroys our influence with others. We irritate where we ought to enliven. To be suspected of want of sympathy is to be disabled as an apostle. He who is critical will necessarily be unpersuasive.

In what does perfection consist? In a childlike, shortsighted charity which believes all things; in a grand, supernatural conviction that every one is better than ourselves; in estimating far too low the amount of evil in the world; in looking far too exclusively on what is good; in the ingenuity of kind constructions; in our inattention, hardly intelligible, to the faults of others; in a graceful perversity of incredulousness about scandal or offenses. This is the temper and genius of saints and saintlike men. It is a radiant, energetic faith that man's slowness and coldness will not interfere with the success of God's glory. No shadow of moroseness ever falls over the bright mind of a saint. Now, is not all this the very opposite of the temper and spirit of a man who is apt to take offense? The difference is so plain that it is needless to comment on it. He is happy who on his dying bed can say, "No one has ever given me offense in my life." He has either not seen his neighbor's faults, or, when he saw them, the sight had to reach him through so much sunshine of his own that they did not strike him so much as faults to blame, but rather as reasons for a deeper and a tenderer love.—Frederick William Faber.

THE LIFE BEAUTIFUL.

The Rev. Dr. J. R. Miller, recently discussing "Self-development through Work for Others," drew this picture of a life transfigured through thoughtfulness of others:

"A few years since, there died in England, at an advanced age, a woman who had been a great blessing in the world, but whose beginning was most discouraging. As a girl, she was exceedingly homely—so homely that even her mother said to her: 'You are so ugly, my child, that nobody ever will care for you or love you.' Instead of being disheartened, however, by her homeliness, she said to herself: 'I will make my life so beautiful and such a help and comfort to others that people will love me, in spite of my face.' So she trained herself to be kind to every one she met. She cultivated gentleness of disposition. She learned to be most unselfish, always forgetting herself and

doing all she could to help others. She visited the sick, carrying gladness and comfort to them and relieving their wants. She sought to give encouragement, cheer, joy, to every one. As the years went on, she became known as 'the angel of the village' in which she lived. Everybody loved her, and her name was spoken in praise in every home. She did not become beautiful in feature, save as the light of love in her heart shone out, transfiguring her face, but her life became beautiful."

DAY BY DAY.

To "lay the heart on Jesus"
Brings ever to the light;
In every darkling conflict
He helps to win the fight;
And in each cloud foreboding
Reveals a lining bright.

His presence here may cheer us
With hand that holdeth up;
He promised to be near us
When Sorrow brings her cup.
Whenever heart down sinketh
In fear with grief to sup.

But when the "oil of joy" burns clear,
The soul on wings may rise
To Him whose sweetness doth appear
In joy or sorrow's guise.
Who, hovering pityingly a-near,
The day with strength supplies.

This mortal life of ours is strange;
None may the curtain lift;
Still, through its devious range.
Is prized the priceless gift,
As down the restless sea of change,
Our shallops Heavenward drift.

Yet all must trust and "toil and spin,"
Tho sweat bedew the brows,
Must, from defeat, anew begin—
Anew confirm our vows—
That promised "place prepared" to win
Within the Father's House.
—Mrs. C. W. B. Barker.
Oct., 1905.

THE FAMINE IN RAJPUTANA.

The latest official information concerning the famine in Rajputana is contained in the Government Crop and Weather Report, published in the "Pioneer" on Monday, August 28th, and which reads as follows:

"There has been practically no rain in Rajputana, Ajmer, or Merwara since the 22d of July. Crops are withering, and the prices are rising in most parts of Rajputana and in Ajmer and Merwara, and the situation is now serious. Severe distress for three or four months is certain, and, if there is no rain soon, there will be severe famine, aggravated by a water famine, which is the most serious feature of the situation. The emigration of cattle has begun in Ajmere, Merwara, Jaipur and Kichingarh. Test works are attracting large numbers in Merwara, and they have been opened in Ajmere, and are about to be opened in some Native states. The area at present threatened with famine embraces Mewara, Bikanir, parts of Kotak, Tenk, Blindi, Shahpura, Bharatpur, Karauli, Dhelpur, Jaipur, Kichingarh, Alwar, Ajmer and Merwara."

Government reports are always reluctant in taking a pessimistic view of famine prospects and conditions. I have been almost constantly en tour in the parts affected by drought in Rajputana during July and August, and am convinced that the condition and prospects are as distressing as in 1899. This is a "water and fodder" famine, as well as a famine caused by the loss of crops. Wells have gone dry, and there is no water in many places for men or beasts to drink. Hence they must leave the country in a few days. At Bikanir I saw five hundred poor people leaving their homes, with their cattle and the few household things they could carry far away. The farmers have lost the grain they planted, and their fields are like ash heaps. I saw poor women and children digging in ant-hills and in rat-holes, to get the grain that had been stored there. What makes the condition more distressing is the fact that the present drought is following as closely upon the great famine of 1899-1900, from which many have not yet recovered. Besides, this has been a hard year in other respects. The cold season was unusually severe, and in some places Bubonic plague was epidemic for months. In many towns and villages there are Christians, who are almost invariably from the poorer classes, and who on account of their religion are more or less ostracized by their neighbors. Many of these will suffer unutterably unless relief is brought to them. It is therefore laid upon us to appeal to all lovers of humanity, to all friends of the poor, to send help to these poor perishing people in Rajputana.

(Signed) J. E. SCOTT,
Chairman Famine Relief Com.

DR. J. W. MAHOOD.

Dr. Mahood, who is now holding meetings in Alameda, is safe, sound and spiritual. He belongs to the best class of evangelists. There is no bad after effects. When he is gone there is nothing to clear up and all are pleased and glad they have had an opportunity to listen to this great teacher and strong successful preacher. On Sunday last at Alameda the union meetings were a victory. There were between forty and fifty definite conversions. At night the large audience room was packed, and the people listened for an hour in breathless silence to the strong, clear, powerful preacher. At the close of his discourse one hundred and fifty arose to a definite, clear invitation for all those who were not ready to meet the Lord and Savior when he comes. There are no tricks in his calls for the seeker. Everything is perfectly sincere. There is no half-way work done. Led by the Spirit of God he conducts a meeting in most satisfactory manner.

C. W. Bronson, M.D.,
President of Laymen's League.

"John!" whispered John's wife, "I'm thoroughly convinced there's a burglar downstairs." "Well, dear," replied the husband, sleepily, "I hope you don't expect me to have the courage of your convictions."—Philadelphia Ledger.

A famous editor once said: "I resolved never to touch liquor because it ruined some of the finest minds I have ever known." One of the most brilliant editorial writers who could command a hundred dollars for a single editorial became so unreliable through drink that he is to-day living in a cellar in beggary." One of the brightest men in one of our colleges, the hope of a large circle of friends and the admiration of his classmates, began gradually to indulge in strong drink. He soon lost his power of concentration, was forced to leave college and soon became an inmate of an insane asylum. I knew a young man who had received an excellent education, a graduate of one of our best medical colleges. He started out in life with bright prospects, but began to indulge in the intoxicating cup. It was not long before he had so weakened his mind that no one dared trust him. He lost his practice and died a young man and is now filling a drunkard's grave. Not long ago forty young men were dismissed from a prominent University. The president was asked the reason and his reply was: "They cannot do the work." The reason for this was too much drink. No man can do work that needs great mental strain and indulge in intoxicants. Alcohol cooks the brain and causes the destruction of tissue and consequently loss of mental power.

Suggestive Thoughts.

If we never look upon a temptation we are in no danger from it; it is the man that stops to look that is in peril (Prov. xxiii: 31).

The wise man learns to consider everything with regard not to its beginning, but its ending, and asks at the opening of every road, "Whither does it lead?" (Prov. xxiii: 32).

The more worthless a thing, the more rapidly and easily does fire consume it; one way to combat the fire of sin is toss the chaff out of your nature (Isa. v: 24).

When the cup of any sensual pleasure is drained to the bottom, there is always poison in the dregs. Anacreon himself declares that "The flowers swim at the top of the bowl!"—Jane Porter.

Death deputes intemperance to do the work of age.—Young.

Were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—Jefferson.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.—Dr. Franklin.

Intemperance is a hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger, and the most infamous profligacies.—St. Chrysostum.

Self-reverence, self-knowledge, self-control. These alone lead life to sovereign power.

Three Conditions of Self-Control.

1—A true self-respect.
2—A high ideal of life.
3—The grace of God helping us.

Our Boys and Girls

GRANDFATHER.

By Carolyn S. Bailey.

Grandfather sits in his chair in the kitchen,
Grandfather, dear, and me.
The fire burns red in the stove, I can see it,
Sitting on grandfather's knee.
Grandfather says how he used to his father—
Same as he's now holding me;
Grandmother dear was a pretty young lady,
Father, her own boy, you see.

The teakettle bubbles and boils so sleepy,
Over the fire there;
Grandfather tells how the Injuns scalped him—
That's how he lost his hair.
And once, when he was a little shaver,
Not a bit bigger than me,
He had a squirrel that slept in his pocket,
Tame as it could be.

Grandfather says he could whittle a soldier,
But the teakettle bubbles so;
Grandfather's voice sounds up in the attic,
Queer and soft and slow.
The fire burns low and the teakettle bubbles,
I have such a heavy head
I don't remember; but grandfather says that
He carried me up to bed.

—Good Housekeeping.

GRANDMA HARTSOUGH.

The accompanying picture gives a very faithful likeness of "Grandma Hartsough" as she is affectionately called, one of the pioneers of Methodism who claims the distinction of being the oldest subscriber on the lists of the "California Christian Advocate."

Grandma Hartsough is now well past the "three score years and ten" of the psalmist and in the twilight of life she enjoys to sit down with some useful occupation like knitting or shelling peas for dinner as in the picture—how those old-fashioned folks enjoyed the luxury of work—and think over the good old days that have past. Grandma loves the children, too, the bright, beautiful, out-of-door girls of the home and in the evening twilight what stories of the early days she can tell. Grandma is one of the oldest living Methodists, having joined the church in her young girlhood. Those were the times when a Methodist preacher would not be frivolous enough to wear a standing collar and most of their parishioners lived in log houses. The circuit rider was a great man in his time and grandma has often helped to prepare the chicken gravy and nice fluffy dumplings with which they celebrated his welcome visits. Grandma thought so much of the Methodist ministers that finally she was persuaded to marry one, the Rev. John B. Hartsough. Her first experience as a minister's wife was in the mining camp of "Rough and Ready" in Nevada county, California. Those were stirring times. "The days of old, the days of gold, the days of forty-nine," that Bret Harte and Joaquin Miller, our California writers, have described so wonderfully.

Grandma can tell real live Indian stories too, for was she not at Mt. Diablo in 1866, when Dr. Thomas, a Methodist presiding elder, was killed by "Sitting Bull," the Indian chief. Afterwards she worked in company with her husband among the Reservation Indians at Round Valley.

In spite of her years, Grandma Hartsough is bright and clear-minded. She watches the progress of events, and takes a keen interest in all inventions and discoveries that lead "onward and upward." Is there a more beautiful picture than a saintly old age. What a masterpiece to the credit of the great artist. When the fleshly screen is rolled away from the picture and the soul awakes in the eternal morning, we shall understand the toil and care of years which have all been blended by the Master to our good in a harmonious character. Let us cherish the old folks and make their last days their best and happiest days.

THE MEMORIES OF AN OLD BOY.

A man, who afterwards became famous, once wrote for a paper some memories of his boyhood, under the heading, "I Remember," and signed himself, "An Old Boy." Among these memories we will find the following:

"I remember the first deep remorse I ever had. It was a dreary winter day, and I do not remember how it came about, but a poor wretched dog came into our hands, and I and another boy made sorry sport for ourselves by throwing the creature into the water, pelting it with stones, and when it struggled to the bank, pushing it back again. I bent down to hurl it back, when the creature turned its eyes upon me with such a look of entreaty and reproach! It went to my heart. I could not touch it again. I wondered how my playmate could. I saved it from his [illegible] I shall never forget [illegible] the dumb, helpless, suffering animal. I may seem profane to say it here, but I know the force of 'Jesus turned and looked upon Peter.' Many a time I have felt remorse since, but I doubt if it was ever more severe than under the eye of that poor dog."

Here is another:

"I remember the first falsehood. My father had taken pains to teach me a lesson one evening, and he inquired particularly the next day, was I not best in my class? It was too much for me. I said, 'Yes,' and felt degraded and condemned. Without intending it he tempted me, but I should not have given way."

What kind of things should we have to put down under the heading, "I remember?" We may have beautiful things to write if we do noble, unselfish deeds now. And, just as surely, mean,, unkind deeds will be followed by ugly memories.—The King's Own.

THE EASY CHAIR.

We once heard of a dear old saint, living all alone in a humble cottage in an out-of-the-way place, some distance from the busy town, with very few neighbors about her, and they quite poor.

She was too feeble to work, but God had put it into the hearts of some of His children to look after her and minister to her necessities, that she did not come to want. Her stopping-place (for it could hardly be called a home) was scantily furnished; a bed, a chair, a table, a stool, a cupboard and a stove were all she had.

Upon being asked, "Do you never murmur at your lot?" she replied: "Satan does tempt me to murmur sometimes when things are bare."

"And what do you do then?"

"Why, I just ask the Lord to put me in the easy-chair to keep me quiet."

Her visitor looked about in vain for anything like an easy-chair. "I don't think I quite understand you."

"No, you don't see it," she said; "but it is always close by, and when He sets me in it, I just rest and say to Satan: 'Now you be quiet.' My easy-chair is Romans viii: 28: 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.'"

The visitor learned a lesson from the dear old lady, and many times since has tried the easy-chair and found it a great comfort. Reader, have you this easy-chair in your home as a part of your furniture?—Work and Work.

"What is your idea of a true patriot?" "A true patriot," answered Senator Sorghum, "is a man whose country rewards his services with a statue instead of a bank account."—Washington Star.

Melrose Tea.

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HE HOED HIS ROW.

He hoed his row the best that he knew,
And I guess that's as well as a man can do,
Though I'm free to state 'twas a poor, dull hoe,
And a somewhat short and unsightly row;
But he still kept hoeing through sun or shade,
And he kept right on while the rest of us played.
Though the rains might beat or the winds might blow,
He hoed his row.

Well, somehow we noticed, or soon or late,
Though his hoe wasn't sharp that his row got straight,
And some way he added a hill or two,
While the rest of us played, as we liked to do;
And summing it all up, now that it's done,
He had us all beat in the final run,
And I've stated the reason above, you know:
He hoed his row.

This isn't a sermon. I could not preach.
For I haven't a license truth to teach;
But a fact 'tis a fact, and I've noticed here
While treating my row in a manner queer,
That the man who hoes through thick and through thin
Is the chap who is certain at last to win;
So if you'd surpass in the earthly show,
Just hoe your row.

"Another potent factor in the dethroning of alcohol has been the spirit of scientific research of recent years. These elaborate studies of alcohol," says the November **Century** "have convinced many that the nourishing and strengthening properties formerly ascribed to alcoholics existed only in the imagination, and belong to the errors of an age which had no facilities for accurate observation. The food qualities of the grain and fruits, it is now believed by many authorities, are destroyed in the process of making alcoholic drinks. Even the stimulating qualities ascribed to alcohol are denied by many, who class it among the narcotics because of its depressant effect."

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